

CHRISTS

Watch-word.

OCCASIONED ON
THE FUNERALL OF THE

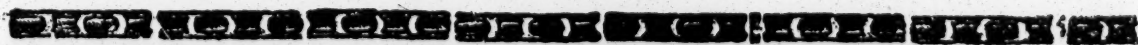
truly Reverend Mr *Laurence Bodley*,
Bachelour of Divinity, late Fellow of
Exeter Colledge in Oxford, and Rector
of *Clift-hidon* in *Devon*.

By *Richard Pecke*, Master of Arts, and Minister
of Gods Word in *Columpton*.

MATTH. 24. 46.

*Blessed is that servant, whom his Lord, when hee commeth, shall
finde so doing.*

Syn. 7. 63. 101.



LONDON,

Printed by *Anne Griffin*, and are to be sold by *John Mounswell*
and *Edward Dight*, Book-sellers in *Exeter*. 1635.



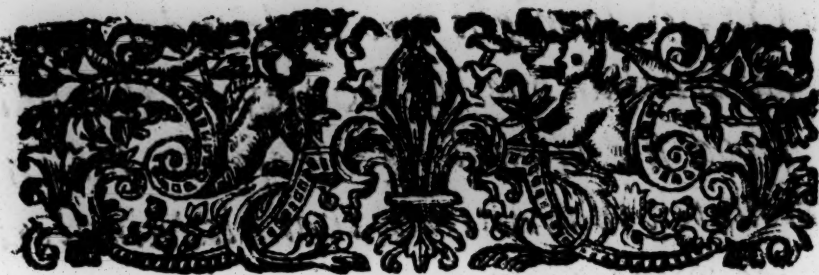
Perlegi concionem hanc, cui pro titu-
lo est (*Christs Watch-word*) in quâ
nihil reperio quò minùs cum utilitate
imprimatur.

Ex adib. Londin. Febr. 3. 1634.

SA. BAKER.



315308



TO
THE TRVLY-PIOVS
M^{rs} Mary Reynell at Credy-
mooyger in Deyon, Grace, Mercy and
Peace be multiplied.

WORSHIPFULL,



*Was no little lasse that befell
the Firmament of GODS
Church amongst us, the imma-
ture and sudden fall of that
Westerne Starre, your worthy
Beneficiary M^r Bodley; a man of such sweet
and choyce furniture for giuing light to them
in darknesse, that what Sylla said once of Iuli-
us (In uno Iulio multi Marii, In one Iulius
were many such ones as Marius) might bee as
truely said of him; in this one single Taper
(M^r Bodley) were many such little lights as
we bee: so that as the Israelites could haue
spar'd ten thousand of themselues rather than*

Plur.

2 Sam. 18. 3.

The Epistle

one David; so might wee multitudes amongst us, rather than one M^r Bodley. O that he had but stood fix'd some longer season in his Orbe, & mounted that Altitude that his Ministeriall courses were daily moving and tending to! How happy had the rayes and influence of his pietie and learning made not only the little Angle of his Pastorall charge, but the whole Horizon of Gods Church about him! But 'tis enough to patient us that the Lord hath done it, He, Who commands the Sunne and it riseth not, who scaleth up the starres, and can say to their motions as to the waves of the Sea, Hitherto shall ye come, but no further. Rather, how need we feare least through the offensive damps our many finnes, and peoples contempt in speciall of Gods pious Messengers, the whole light of our Israel, in such other worthies, bee at length put out? And now, though few (I thinke) be so sensible of this losse as they either should, or may be, and so like (with Pharaoh's Butler) to make that ill proverbe good, Out of sight and out of minde, yet for your worthy selfe his Patronesse) such a Monument (I beleeve) hath your acquaintance with his transcendent

Iob 9.7.

Iob 38.11.

Gen 40.23.

Dedicatory.

scendent parts erected in your Memory, as will not easily be dissolv'd againe: To the which Monument of his in you, may this slender Peece (that's here presented you) bee taken in, to make some little addition in the structure, I (shall both thankfully acknowledge your gracious entertainment, and count my selfe to have done but the part of one that doe honour you, and did reverence him. The Peece (you see) is VVatch-worke: of plainest forme I confesse, as made to profit the heart, not please the eare: a subject though of such concernment in these sleepey times, as deserves iustly to bee set and alwayes stand at Securities bed-side, as an Alarm to keep it waking, or as a Pocket-watch, to be daily caried about and used, for numbring mens dayes, that they might in time apply their hearts to wisdom. Worshipfull, these are the last times (you know) and our Masters comming drawes on apace. Once this. His Deputy (Death) is already in circuit, and dayly amongst us every where: if you make no other use of this present VVatch-word than your farther furiberance, with ioy to bid welcome to their comming, yet be pleased

The Epistle Dedicatory.

to take it, favour, countenance it; My weak
paines in it shall I count well spent, if your
preparation hereby may be yet more furthered,
Christ more glorified both in you and all his
Saints at his Appearing. The God of mercy
and peace enrich your heart with all heavenly
intercourse of holy familiarity with him
through Christ by his good Spirit. Hee blesse
your whole house, and crowne your graces here,
with the sweetest fruition of Christ Iesus in
glory hereafter. Amen.

Columpton,
Jan. 22. 1634.

Your Worships in all Christian
observancy,

RICHARD PICK,



CHRISTS

Watch-word.



On see what sad occasion hath drawne us hither ; to doe for this our reverend deceased friend, what he (to our seeming but a few dayes since) might have done for many of us. Here's a Sunne (you see) gone downe while it was yet day, and ere his work in this little angle of his masters Vine-yard was scarce almost begonne. God hath shut up the Evening on him, and hee's now got home to receive his penny. I need not tell you who or what he was ; you all have known't in part, though best the Vniversity, where the glasse of his better time was most runne out, and where as a noted patterne of much worth and good, hee shined as another Moone amid other Luminaries. I need not tell you neither the exact transcendencie of his dainty parts, both naturall and superadded ; though Piety, Learning, Libera'ty, a sweet lovingnesse of disposition towards every man, concurr'd all in him their centre, such comely ornaments, as that 'tis hard to say, whether of the twaine they drew most upon him, Envie or Admiration : 'Tis enough to sad you, if I say but this, Gods Church in him hath lost a good Minister, this Parish a good Pastor, his Wife a good Husband, Schollers a good Patron, the poore a good friend, and we all a good neighbour. But what tell I of a losse, since both himself

Preface.

Christ's Watch-word.

himselfe and God have so gained by it; himselfe (I doubt not) Heaven; and God one member more to his Triumphant Church. O how fraile we see, and uncertaine is this life of man, how nearest death oft times, when in it's perfectest health! I was but a few dayes since you might have heard him cheerfully disputing, conferring, reasoning, but lo how soon is his soule flowne up, his body become a lumpe of earth, and the savour onely of his happy memory left to live amongst us. Beloved, this could not but suggest to my thoughts, nor can I thence but propound to you our Saviours Monosyllable, written,

MARKE 13.37.

Watch.

IT is our Saviours *Warning-peale* to his Disciples, or rather (with them) to the whole world, for heed to bee had, and timely provision made against the uncertaine and sudden comming of Christ, whether by Death or Judgement. I omit of purpose all division of it, as not capable of partition, being but a word, & like a point, indivisible. Let me tell you rather what this Watching is, and so jumpe out upon the point intended. Watching (as I conceive it) is either *Proper* or *Metaphoricall*. *Proper*, either *Naturall* or *Morall*. *Naturall* (you know) is that animall affection in a man, or any other living creature, which is opposed to sleepe, and stands in the free motion, use and exercise of the inward and outward senses. *Morall* is none other then the right and rationall moderation of that naturall sleepe, in regard of time and measure. With these two sorts of proper watching this Text (I take it) hath not much to doe, unlesse perhaps secondarily, and by accident, as it may become possibly sometimes a furtherance to another kinde of Watching. Looke we then upon that other, that *Metaphoricall* and improper watching. This sounds diversly; signifies sometimes that industry and diligence which a man useth in and about some businesse, and is opposed to sloth;

both; sometimes a circumspect and wary fore-sight or providence for prevention of an evill, and is opposed to *security*. This last acception suits nearest to our Saviours meaning, and is in generall nought but this; that excellent worke and exercise, namely, in a Christian, whereby in the use of all needfull furtherances, hee is alwayes heeding, minding, providing for the eternall happinesse of his soule, anxiously bethinking, and casting about how to prevent such evils as may crosse that happinesse. This generall discoverie of what the Word imports, will (as it stands pressed by our Saviour) easily casts us upon this or the like Doctrinall Illation;

That every man must be a Watch-man.

Doct.

For evidence from Scripture for the point propounded, 'twere an easie matter to load you with it, whenas not a Theame almost through the whole Evangelists more frequent in our Saviours mouth than this of *Watching*. You know the places, *Mat. 24. 42. Mat. 25. 13.* with sundry others, whose burden is none but this, *ὡρα γάρτιν, Watch ye.* Not enough (it seemes) for a Christian to bee a *Plough-man*, (as *Hos. 10. 12.* elsewhere it is urged) to breake up his fallow heart. Not enough to be a *Merchant-man*, (as elsewhere it is prest) to *Matth. 13. 45* trade & trafficke on the goodly Pearles of Grace & Glory. Not enough to be a *Souldier*, to wrestle against Principali- *Eph. 6.* ties & Powers. A *Priest*, to sacrifice his lusts, to offer up the incense of Prayer and Praise. Or a *King*, to conquer and *Rev. 1. 6.* overcome his passions, and what other inordinacies. No, he must needs vouchsafe the place & office of a *Watch-man* too, to be added to his other titles; and to be content with *Paul* to be, as in wearinesse and painfulnesse sometimes, so in *Watchings* often. *Paul* would have *Timothy* to be such *2 Cor. 11. 27.* a one, and to *Watch in all things*: would have the *Corin-* *2 Tim. 4. 5.* *thians* such ones, and to *Watch and stand fast*. *Peter* would *1 Cor. 16. 15.* have his scattered strangers such ones, and to be *sober and* *1 Pet. 5. 3.* *vigilant*. And there is as good reason that every one of us should be such a *Watch-man* too. For,

B

Looke

Reason 1.

Look first but upon the condition of our general calling, and loe there what are wee, but first *servants*, set to make certaine provision for the uncertaine returne of our Lord and Master? *Souldiers* next, enrolled by Baptisme, to fight the Lords battels, against the World, Flesh, and Devill? Need there no Watching then? Or if this suffice not;

Reason 2.

Survey next the objects that challenge and looke for watching. And here, if first we looke upon our selves, there are Soules within, Treasures that need be watcht, lest Satan steale them; there are bodies without, the Tenements our Soules doe dwell in, that are weake and ruinous, and need be watcht, lest they drop downe unawares about our eares by death: there's a body of sinne that need be watcht, lest it breake out into open outrages both against God and man: there's some sparks of grace perhaps, that need bee kept in and watcht, lest they goe out and perish. If secondly, we looke out away from our selves, there's the Devill our adversary like a roaring Lion, running about, seeking whom he may devour: there's Christ our Judge in readinesse when we little thinke on, to step forth to judgement, and to give to every man according to his deeds: there's Death, Gods Bailiffe-errant, that steales oft-times upon us, and gives no warning. Unite all these together, and tell how meet it is that every Christian hereon should turne *Watch-man*. He goe no farther to winne your assent, I presume you grant it. That which I have intended my selfe at this time wholly for, is the Application rather, which I would have you take in a foure-fold use.

1 pet. 5. 8.

Use 1.

Reprehension First. Should any then be sleeping, whom it so much concernes to bee *Watching*? And yet what, O what a sleepey age are we now cast upon, wherein such multitudes every where, as if cock-sure, and out of gun-shot, live like them of * *Lazis*, most miserably secure and carelesse; or like them in a City that hath neither gates nor barres. * There's no Sentinell among them kept, no watch nor ward, as suspecting, fearing any approach of danger;

* Jud. 18. 7.

* Jer. 49. 31.

no,

no, all is at peace within their gates, they eat, they drinke, they sleepe, make merry, and take their ease, are so farre from thought either of death or judgement, that it is become a familiar speech with them upon an event unlooked for; *We thought no more on it than on our ending day.* They can say in their oaths; *As wee have a soule to save:* But sure it doth not seeme so by their doings, when as they watch as little, doe as little as can be for the saving of them. But what doe these men think I wonder. What? are those precious soules of yours things of such triviall worth, that they need no looking after? Can you so spare their losse, as though you had more soules at home, or it would scarce quit cost to set watch to keepe them? Is heaven got so easily that you need not observe or watch due seasons and opportunities for obtainment? Or looke you that life and glory should drop into your mouths asleepe? Are your enemies so weak, so mild at least, and easie to be entreated, that you, above others, need fear no on-set? Are Death and Judgement but things of course, toyes, whereon should be but labour lost to watch and provide against them? What meane you to rocke your selves so deepe asleepe in such security? Perhaps you have time enough (you think) to watch, to provide, to repent hereafter: Why? have you God at command? have you Death at command? Hell and Heaven at command, that you may take your own time, & watch at leisure? How many have you seen gone forth, that never came home againe? how many layne downe to rest, that never rose up againe? that came to Church one Lords day to preach, to heare, to receive the Sacrament, to pray, that never came againe another? and can you flatter your selves with hopes of providing well enough hereafter? In Summer you will provide for winter, and Wood & Cloths you'll get before the cold come in; Are ye so wise for your bodies, and yet such ideots for your soules? You'll watch, should you suspect a thiefe that would come to rob you: & have you neither heart nor minde to watch the comming

1 Th. 5. 2.

of Christ, either by death or judgment, whose coming will be sudden, *as of a Thief in the night*. A man that hath a Treasure, how will he be sure to watch that? A wise man that forethinks a danger, how watchfull will hee bee to prevent that! A man that hath an enemy, how wary will he be to keepe out of such a ones hands! Is it not all our case? what treasure like our soules? what danger like that of Death and Judgement? what enemy like the devill that malicious Hagge of Hell? And are these things trifles that need no watching, heeding, looking unto? *Inimicus ut occidat semper vigilat sine somno, et nos ut custodiamus nos, nolimus evigilare a somno*: The enemy to slay and kill us is alwayes watching, and wee to preserve our selves shall we bee nought but sleeping? Vndoubtedly, if we have need be any thing, we had need be *Watch-men*.

Aug.

And so we are, will many reply. It is well if it prove so. A man is that what hee is in Triall: Let mee attempt that triall then in a

Use 2.

Luke 23. 14.

Second Use, and that of *Examination*; wherein if I shall bee able to say of you what *Pilate* of our Saviour, *Behold I have examined him and found no fault in him*: So here, I have examined you and found you none other but true *Watch-men* indeed; you shall goe for mee for what you would be counted: but if otherwise, it is an easie matter to deceive your selves. The inquiry then that I mean to make, will (I thinke) bee most orderly, if I goe it thorow by those things or objects, about which every Christians watching had need be conversant. And here it would bee enquired.

I

First, what a Watch-man thou art in regard of sinne and Satan, this will be made knowne.

1. By thy Station (partly.) A Watch-man (you know) in a Town or City, sets Watch, and stands in such wayes and places, especially by which, every one that goes to and fro, must come. So here, if thou bee such a *Watch-man*, where is thy station? at what angles and corners in thee

thee is thy Watch set and kept? Is it in the Road, those places principally where is most going and coming, even thy heart and senses, surveighing there what thoughts, words, and actions they be that come out; what things they be, that from objects without, are by thy senses, as by the Citie gates, let in? If thus, I yeeld thee, there is somewhat like a *Watch-man* done. But here is not a quarter yet.

2. Thou wilt bee watching while others are sleeping. A Watchman (you know) when others be warme and hot in their beds asleep, he is waking commonly: So here, art thou a right *Watchman*? while others then lie sleeping and snoring in security and sinne, while they lie stretching themselves upon their beds of ease and fleshly pleasures, will thine heart be waking, looking about, eying & heeding thy wayes, like the Bethlehem Shepherds that abode in the field, and while others slept, watch'd over their flockes by night; so here, thou wilt not sleepe as doe others, wilt rather watch and be sober, whereby to prevent the wormes of guilt from thy Conscience, and the Wolfe of Hell, the Devill from thy soule? But contrarily, liest thou as dead asleep in thy sinnes as others, slagg'it as securely as others (Carnallists) in the Cradle of thy lusts? thou art but a poore *Watch-man*.

Luke 2.8.
1. Thes. 5.6.

3. A good Watch-man as he will keepe waking commonly, so will hee not sit idle, but bee in action mostly. He will be walking and traversing the streets to spie out disorders, unseasonable and unlawfull meetings, with such other inordinacies: So here; If thou bee such a watch-man, how often wilt thou bee coursing up and downe the streets of that little City, *Thy selfe*? Thou wilt be ever peeping into, and prying what disorder's in thy heart, what disorder's in thy eyes, what disorder's in thy tongue, what disorder's in thy eares, what disorder's in thy feet, what disorder's in thy Understanding, what in thy Will, what in thy Affections, and so of the rest. Who so neglects to look

after these disorders in himselfe, winks at them, lets them goe unnoticed, failes much of the Office of a *Watch-man*.

4. A good Watch-man will be ever questioning and examining strictly every suspicious passenger whence hee came, whither he will, what's his businesse, &c. So here, if thou bee such a *Watch-man*, not an exorbitant thought wilt thou suffer passe without examination, not a motion shall come, but inquiry shall be had whence it came, and what's its errand; not a word or action but to the Touchstone of Gods Word all, to be examined and search't whether honest, good, lawfull, laudable. Who so neglects to examine and consider his wayes, enters not into often reckoning with himselfe, is no good *Watch-man* here.

5. A Watch-man will be ready to knock downe every such person as sawcily affronts, and stubbornly resists him, and refuseth to be examined. So here, if thou bee a good Spirituall Watch-man, what ere imagination comes that shall exalt it selfe against the knowledge of God in Christ, what ere passion in thee dares offer to take head and refuseth to be brought under, thou wilt be sure to meet with it with the sword of the Spirit, the Word of God, or with the Bill of resolved mortification thou wilt attempt thy utmost to knock it to the ground, to make it stoope and yeeld. Hee that will suffer an head-strong lust and passion in him to affront Gods Spirit, so loves his ease as loath to take it by the throat and pull it downe, is but a bad *Watchman*.

6. Lastly, a good Watch-man will be often looking out abroad, to see if hee can descry any imminent dangers, or approaching enemies, and accordingly gives the Towne or City notice for prevention. So here, Art thou such a *Watch-man*? How often wilt thou bee looking and surveying abroad what enemies are at hand, what sinnes probably thou maist fall into, what Satanicall temptations thou maist be foil'd and overcome with, what mischiefs the deceitfull baits of bad examples, counsels, company may

may draw thee into; thou wilt have thy eyes in thy head, *Eccles. 2. 4.* to foresee dangers, whereon casting about for all holy and honest meanes wilt seeke and labour to prevent them. Hee that lies sleeping, idling at the gates of his heart, (his Eyes and Eares) never mindes kenning what enemies bee neare, but lets the Devill and Sinne steale in, slay and murder his soule before they be spied, may usurpe the name it may be, but he is farre from the truth of a faithfull Watchman. Thus maist thou finde out what a Watchman thou art in regard of the Devill and sinne, the first object of this spirituall watching.

Try next what a one thou art in regard of thy soule, or what a Watchman thou art over that.

2

1. He that is set over another (as is a Bailiffe over a prisoner) to watch and heed him, will give him no liberty easily to be by himself abroad out of his sight and presence: So here, if thou bee a faithfull Keeper or Watchman over *Prov. 4. 23.* thy soule, how hardly wilt thou suffer it on the fleshly feet of its inordinate affections, with *Dinah Jacobs* daughter to be often roaving & gadding abroad in & about the vanities, *Gen. 34. 1.* delights and pleasures of this life? Rather, like as God did in *Iehu's* dayes with Israel, so wilt thou doe also with thy *2 King. 10. 32.* corrupt heart, thou wilt cut it short, not give it the reines to roave and range, and fall upon what objects it will, to thinke and speake and doe what ere it pleaseth; no, the Pale of Gods Word with a *Ne plus ultra*, shall confine it rather; nor shall it, without the nips and checks of much reluctancy transgresse or passe the bounds and dictates of faith and a good conscience. Or,

2. Put case thy soule or heart, like *Noahs* Raven, get *Gen. 8. 7.* liberty sometimes to flie and wander abroad about the things of this world, yet a carefull Watchman will hardly suffer it to stay long at a place, it shall not dwell long upon those things; its affections shall in no wise pitch up their staffe, build Tabernacles there. It wil be with thy heart, as tis with Kites or Eagles, in stooping to their prey.

prey, which are no sooner downe on the earth you know, but are instantly up againe, they stand not long about it: So here, Though thy heart get leave sometimes for food and raiment and other necessities, to pitch downe a little upon these temporall things, yet shall it not dwell on them, it shall bee soone up againe into the higher Regions of a more heavenly conversation. A man that sets his heart upon his riches, sets his affections on these things below, lets his soule lie buried in the dunghill trash of this worlds Mucke & pelfe, is infinitely unworthy of so rich a *depositum* as is his most precious soule, to bee committed to his care and charge.

3. He that keeps true watch over his soule will bee so chary, and doale over it, that not every one, not every base Lust shall come in and have familiar access unto it. It shall be a thing of worth that shall bee admitted willingly as a Suter to it: Sinne and Satan shall finde no welcome thither; though with many fawnes and flatteries, baits and liberall promises they make hard for entrance, yet shall the doore of the heart be let open to none but Christ the King of glory to come in, to winne and wed his soule; talke and familiar conference with it shall none have easily, but its friends, such as God, his Spirit, his Word, his servants; but for such as minde no good but ruine to its peace, (as fleshly reasons, ill counsell, enticements, by bad company, temptations, provocations unto sinne, whether from the Devill or men) there shall be no familiar parley or medling had with these. Hee that can lay open his heart for any temptation, any lust, any passion to come in and commit folly with the soule, is an unmeet man to have a soule to watch over.

4. He that would watch well over his soule, will looke that it have all such necessities as are meet and fit: when it is in distresse, he will seeke for comfort; when full of doubts and feares, he will seeke for settlement: Hee will reprove it when faulty; rouze it, when drowlie; correct it, when

when erring, informe it when ignorant, encourage it when fainting, will provide what he can that it may bee well hereafter. Is thy care such over that soule of thine? Dost ply it with its necessities? plyest thou it with that spirituall food, the word of God read and heard? Dost by the hand of faith seeke to cladd and cover it with the Robes of Christs righteousnesse? Dost desire, labour, to meet it in all its wants by comforts, reproofes, checks, encouragements, counsels, as occasion serveth? I doubt not to account thee an honest Christian *Watch-man*; whereas otherwise, he that hath a soule to keepe, but makes no conscience to keepe it in spirituall life and health, lets it alone rather to shift for it selfe, is but a very careless *Watch-man* over his soule. And thus of the second Object about which this spirituall watching had need be conversant.

Trie thirdly what manner of watchman thou art in regard of a third Object, Christs comming, whether by death or judgement: Where know, that as servants, who are to sit up and watch for their masters comming, will be doing many things; so wilt thou likewise.

1. They are wont to sweep the house, to dresse and decke it with hearbs and flowers, to spread the Table, to make ready his bed, and all things meet for his due entertainment: So here, Art thou one who watchest and waitest indeed for thy masters comming? how carefull wilt thou be that the inner roomes of thy soule and conscience be with the besome of mortification cleansed from all the dust and cobwebs of any allowed passion, corruption, lust? how diligent wilt thou be to beautifie those roomes with the choycest fragrant flowers of all saving graces (Faith, Love, Feare, Humilitie, Purity?) How ready wilt thou be to spread the Table of thy heart, and to lay thereon that *Manna*, or rather *Shew-bread*, the practique knowledge of God and his worship, the sweet comforts, and refreshing promites of his Word? How diligent wilt thou be to make ready thy heart as a *bed* for Christ to lodge in, and

C

wherein

wherein to receive imparted such chaste, yet soule-ravishing expressions of divinest love, as passeth knowledge? In a word, thou wilt be wanting in nothing that may make Christ thy Master, thinke his comming welcome.

2. They'll light up Candles, (you know) their lights they'll be sure shall be ready burning: So here; Watchest thou indeed for thy Masters comming by death, by judgement? Let us see, where are those lights of thy good workes that should shine before men? Where are those acts of piety towards God, thy feare, affiance, reverence, thy prayers, hearing, obeying, thy sanctifying his Day, frequenting his Table with repentance, and faith renewed, thy thanksgivings and such like? where are those Acts of pity and love to men, feeding the hungry, clothing the naked, instructing the ignorant, comforting the broken hearted, relieving the fatherlesse and widdowes in their distresse? Are these Lamps ready trimmed? are they set up a burning, and by a continuall supply and influence of that holy Oyle of the Sanctuary, Love, Faith, and a good conscience, conserved, kept in, from going out? *Well done good and faithfull servant;* but if otherwise, sure thou failest much of such a servants duty as *watcheth* and waiteth truely for his Masters comming.

3. Servants that are up and warch for their Masters comming, they will be ever & anon thinking with themselves, and talking one with another about their Master, as, what accounts they shall make him of their service when hee comes; how loving, how pleasant he will be if he finde all things fit and in order against his comming. Last night (they'll say) our Master was at such a Towne, at such a place, by this time so many or so many miles off, and it will be time even anon to goe forth and meet him comming; with the like expressions: So here; Watchest thou for thy Masters comming, whether by death or judgement? How often wilt thou be thinking with thy self of thy Account? How often conferring and talking of God and of his Kingdome?

dome? How often will thy thoughts be running on these heavenly rayes of Christs beauty, sweetnesse, bounty, goodnesse that shall be displayed at his comming? He cannot be far off (thou wilt say) it will not be long before he comes. How willing oh how willing, wilt thou bee to goe forth of doore to meet him comming?

4. Servants that watch and wait for their Masters comming, will be often running or going to the doore or windows, to looke out and survey abroad this way and that way, whether their Master be comming or not. It will be so here with thee; Thine heart, how often will it bee in thy eyes, looking up to heaven, and even longing after him? Thou wilt be ever and anon in thy Tent doore with *Abraham*, looking and waiting for his comming.

Gen. 18. r.

5. Servants that watch & wait for their Masters comming would willingly have nought in hand whereof they might bee ashamed in case their Master should step in upon them suddenly: they will not sit, here one with his pot a quaffing, there another with his Pipe a smoking; yon one with his wench a dancing, yon others at Dice a playing: no, their hands will bee rather in better matters, bee in their Masters businesse, employments at least that their Lord likes of. So here. Art thou such a *Watcher* as wee tell of? Let us see what is thy imployment? how spendest thou thy time? what actions are they thou art taken up with? what? is it drunkennesse, ill company keeping, gaming, whoring, scoffing, railing at good things, cozening, lying, pilfering, swearing, &c. are these or any of these the actions thou art daily or usually at least in hand with? a poore signe thou mindst Christs comming truly. For tel; would any mans blood not gush, any mans joints not tremble to see death or judgment on the threshold stepping in and ready to take him tardy thus? Nay rather, didst thou thus watch indeed, how faine wouldst thou bee in some part or other alwayes of Gods worship and service! how willing to bee either preaching, praying, hearing, reading, meditating, gi-

Mat. 24. 46.

ving thanks, relieving or some such other act and exercise of well-doing; that so when Christ thy Lord and Master commeth hee might finde and take thee *doing*. But I forbear any farther Use of Triall and Examination, Ile fall rather upon a

Use 3.

Third, and that of *Instruction*; wherein what should we learn from the Point propounded, but that we al demeane our selves as spirituall Watchmen, not slugging in security, and sinne, not rowling our selves to and fro on the beds of our fleshly ease, voluptuousnesse, as not mattering much which way the world goes, or what become of us at last. Beloved, the thing we tell of is royally worth as much as our very soules themselves; why should we not then rouze up our selves, awake, gird up our loynes, take our tackling about us, and set on *Watching*? Perhaps Directions some are needed how and which way this kinde of *Watching* may be set and ordered; if so, let me fit you a little with some few Rules conducing that way: where

1.

The First sort shall bee for our watching against *Sinne* and *Satan*, and that thus:

1. There are many secret plots, wiles and enterprises that Sin and the Devill hammer and contrive against thee; stretch the sinewes of thy best diligence to descry and finde them out: wiles and traps they lay in thy meate and drinke, in thy recreations, sleepe, visitings: Traps at thy Table, in thy Bed, at home, abroad, in thy Shopp, at Church, in the field; in thy buying, selling, trading: Traps when thou art alone, traps when in company; in thy talking, in thy silence traps; where ere thou turnest, *sunt mille nocendi Artes*, Nets a thousand to ensnare and and catch thee. Let a tender-feeling heart then, let the sagacious eye of a spiritualliz'd understanding enlightened with Gods Lampe (his Word and Spirit) be set on worke for their discovery. Temptations are more than halfe defeated, can we but descry and see where and how they are laid.

2. Set

2. Set speciall-Watch at thy City gates (thy senses and bodily members) those windowes that Death gets easily in at, when heedlessly left open to sinne and Satan. Doe like *Job* and *David*, naile up those doores (thy Eyes, Eares, Hands, Tongue, &c.) put the Padlocke of vowes and covenants upon them : Let an awakened conscience, and the dread of Gods presence be placed as *Porters* there to keepe the passages, that there bee willingly neither the hearing, speech, nor sight of Vanity. These bee the Cinque-ports in the little Ile of *Man*. If theemie land and get in here, it will bee no hard matter to take the maine Castle of the Heart within. Set a strong Watch therefore here, and know that (if *Nil fit in intellectu, quin prius fuerit in sensu* : there be no poyson transmitted into the heart, but is commonly conveighed in by the senses) it is not the least care a Christian needeth for prevention of inward infections, to eye his senses : a thing, which while *Eve* and *David* sometime neglected, the beauty of the forbidden fruit in the one, and of *Uriahs* wife in the other, presented to their eyes, and let in upon their hearts, ensnared their soules.

Iob 31.1.

Psal. 141.3.

Gen. 3.6.

2 Sam. 11.2.

3. Keepethy heart with all diligence, and be as watchfull over Satans injections, and thy owne thoughts within, as over thy words and deeds without. Evil thoughts are as mire & puddle-water throwne into a fountaine : they will easily streame out inordinacies as filth, into thy speech and life. They are as theeves little boyes, which let in and suffered, will ere thou be ware, steale to the doore, and open unto whole troops of Rake-hels, that will rob and spoile thee. Sinfull thoughts are not free from danger, though from mens sight and censure, but are the Devils egges, which laid in the nest of a secure heart, and warmed with the fleshly heats of consent, delight, bring forth the viperous brood of many vilenesses, the issues whereof are Hell. Take heed to thy thoughts then : Observe them what they be : for thus will the Devill doe. Would hee tempt thee to any sinne, busie will hee be tampering with

Prov. 4.23.

thy heart, to elicit and excite thoughts on the delight pleasure, profit that attend that sinne : As, would hee perswade to covetousnesse ? he will draw thee to thinke what an happy thing it is in the world to bee rich and wealthy. Would hee tempt to whoredome ? hee will draw thee to thinke how pleasing is fleshly dalliance in the bed of lust. Would hee toll thee on to drunkennesse ? hee will present thy thoughts how good it is against melancholy and malecontents, to drinke and bee merry, and so of the rest. Beware of thy thoughts then, and be ashamed to thinke what thou shouldest bee ashamed either to doe or speake. In a word, doe thus : Bee ever calling upon thy thoughts, and know what they bee doing. Set them their right worke ; let them be busied alwayes upon God or some good thing. Let them bee running ever either on the worlds vanity to loath it ; or deaths certaintie to expect it ; or on judgement to avoid it ; on Hell to shun it ; or on Heaven to prepare for it.

4 Withstand a lust, a passion, a temptation, in it's first beginning. Take these little Foxes while yet sucking at the breast, before they get strength, and learn to take the prey. Thou shouldest doe with a sinne as a man would doe with a garment spotted with blood, whose best and easiest way to get out the blood, is to wash it while yet wet. So here, let not a sinne or finfull way dry in upon thee ; out with it while it is yet wet and new. Wounds (you know) are best healed while greene : Trees soonest cut while young : A Cockatrice best slaine while in the shell. So sinne, best met with in its conception, ere it come to strength : Hee that neglects it while it is weake, will be lesse able to subdue it when it is strong. Resist it betime then, *venienti occurrere*, while but comming on. Plucke up this weed ere it take root by delight, and by custome ripen. Smite this Goliath in its fore-head ; while this Leake is but new made stop it up : Doe but let this Serpent get his head in once, his whole body will not bee long after. It is a great advantage
to

to foile an enemy at the first on-set : and a temptation many times has but little heart to come againe, when peremptorily denied at first. Crush it therefore either in the womb, that it never see light, or in the cradle, that it grow not up.

5 Fawne not upon the least sinne : Say not of it as *Lot* Gen. 19. 20.
of Zoar, Is it not a little one, and my soule shall live? *Jonathan* tasted but a little honey on the top of his Speare,
and it had well nigh cost him his life. So a little sinne (as 1 Sam. 14. 43.
the world counts sinne) may hazard thy soule. How little
are dead flies, yet spoile they great boxes of precious ointment? How little are Wormes, yet doe they eat thorow
great trees? A Gnat (you know) is but little, yet was bigge
enough to choake *Adrian*. So a sinne, a lust, a passion, an un-
godly way and course, that thou countest but triviall, may
damne, and like a little Leake neglected, sinke the whole
ship of thy soule to Hell. It was but a little apple that *Eve*
tasted, but it cost her deare : but a looke in *Lots* wife, and Gen. 3. 16.
she became a pillar of salt for it: *Moses* spake but unadvised- Gen. 19. 26.
ly with his lips, and he might not enter into Canaan there- Psa. 106. 33.
fore. So, but an officious lye, but a petty oath, but an unjust
gaine made, a bawdy tale or song, a scoffe, how soone may
it turn thee, like the forbidden fruit, out of the Paradise of a
good conscience. Little finnes are like some diseases, which
because not so easily felt, are the more pernicious : Seeds
they be of great finnes, which unlesse weeded up in time,
will grow up to a numerous harvest. They are that little
leaven that will leaven a whole tub : *Eliahs* cloud, which 1 King 18. 44.
though little as a mans hands at first, yet ere long covered
the whole skie. They are like those little tastes or bits that
Hucksters give for nothing, onely to toll on their Chap-
men for whole penny-worths, groat-worths, shilling-
worths. Little finnes are like little haire, that that cun-
ning fisher the devill catcheth, and holds his fish with
as fast as with greater tackling : and what cares that migh-
ty Hunter, if hee takes his game, though it bee but by a
claw

Jud. 4. 21.

1 Sam. 24. 5.

claw. Otake heed then even of little finnes. *Jael* was but a weake woman, yet strong enough to kill a sleeping *Sisera*. So the weakest temptations may be too strong, if thou be secure and carelesse. *Dauids* heart smote him but for cutting off the lap of *Sauls* garment. Let thine so smite thee for the admission but of the least inordinacie, the least lust, the least sinne, and know that *in inimicis fidelem esse magnum est*. It is a great matter even in small matters to be faithfull.

2 Sam. 11. 2.

Prov. 23. 31, 32.

6 Objects that may present matter of sinning, be not too busie and bold upon. He that would prevent the acts of sin, must shunne the occasions of it. A lascivious picture, a beauteous face, a wanton song, book, ballad, and such other, are as edge tooles, tis no good fooling with them. A fish (you know) so long may nibble at the bait, as be catcht at last. The flie may so long play about the candle, as be burnt at last. So long in like manner maist thou be familiar with a fleshly object, as be ensnared at last. Was it not *Dauids* sin in the matter of *Uriahs* Wife? He gazed over-long on the Wine when it was red, and gave its colour in the Cup; for at last it bit him like a Serpent, and stung him like an Adder.

7 Observe thy selfe, and watch thy naturall constitution, that it Bias thee not awry: thy Passions, that they break not out: thy Desires of gaine and wealth, that they exceed not measure: thy use of food and apparell, that they transgresse not bounds of sobriety and Christian modesty: thy desire of Sports and Recreations, that they have right matter, due time and measure. What advantages oft-times gets the Devil out of these? Thy outward condition farther, watch that: that by Poverty thou tempt not God, repine, or use any unlawfull helps: and by Prosperity thou forget not God, thy selfe, thy brethren.

8 Lastly, Keepe watch on thy selfe, even in Religious duties. How busie will Satan bee there to assaile and trouble thee? From Church hee'le keepe thee if hee can; or if shame doth drive thee, along comes hee too, to make all thou

thoudost unprofitable. If thou prayest, his injections shall distract thee: If thou hearest, either sleepe shall locke up thy eares, or worldly matters thy thoughts. Not onely when thou art idle, will hee bee at thy elbowes end, but when thou art best imployed, to molest and hurt thee. Let *Josuah* stand but ministering before the Lord, and *Satan* is at his right hand to resist him. Let *Paul* but intend a journey to Thessalonica for farther settling them in the faith of the Gospel, and *Satan* hindershim. When the Sower sowes good seed, hee'le sow tares, and when thou wouldest doe good, this *evill one* is present with thee. There's not an holy duty wherein Gods spirit hath his hand, but hee'le have a finger too, if so hee can, either stopping the performance, or poysoning the manner of it. Be watchfull therefore. Trust neither the Devill nor sinne, who never intend more hurt then when they flatter, nor effect more mischief then when wee bee secure. Say of their wiles, as he in the Poet of the treacherous Greeks, *Quicquid id est, timeo Danaos, & dona ferentes*: What ever either sinne or *Satan* say, I suspect and feare them. And thus of thy watching against sinne and the Devill. Now

Secondly, for thy watching over that precious treasure thy *Soule*. And here thus.

I Doe to thy soule as *Pilates* souldiers to our Saviours Sepulcher, who lest his Disciples should come, and (as they surmised) steale him away, did set a guard upon it. So here, set a Watch, set God and his Angels to preserve and keepe it. How busie are those enemies, the world, the flesh, and the Devill, to gull thee of it? the Devill as a Theefe (by his flights and subtilties) to steale it away: the Flesh as a Traitor (by fleshly lusts and pleasures) to betray it into his hands: the World as the Receiver, to take it of the Devill, to entertaine, hide and bury it, as *Rahab* did her Spies, under the stalks and stems of wealth, profits, honours, till that at death, the Devill shall come againe, to demand and seize upon it as his owne. Doth it not concerne thee then to commit the keeping of thy soule to God in well doing, as unto a faithfull Creator? Surely, except the Lord keepe this little City, the Watch-man waketh but in vaine.

1 King. 21.

Luk. 12.

1 Sam. 10. 22.

2 As men will doe with Jewels that they make much account of, they will not carry them oft abroad for feare of losing, but locke them up safe at home. Doe thou so with thy soule; lay it up, locke it up safe in heaven thy home. Let it not out too much into the wilderness of the world, where like a straying sheepe it may soone be lost. *Abab* (you know) where lost he his soule but in an angle of this Desart, *Naboths* Vineyard? The covetous rich man, *Luk. 12.* where lost hee his soule, but in a corner of this Wilderness, his plentifull fields, and full-fraught Barnes? and so long may that soule of thine in like manner be let wander up and downe the world, till it be not onely hid (like *Saul*) but lost among the stuffe, that thou never finde it more.

Isa. 22. 23.

Col. 3. 3:

1 Sam. 25. 29.

3 Watch, that thy Soule hang not loose from Christ: linke it by faith close to him. Commodities about your houses that lye loose, not fastned; or cloaths on your bodies that hang loose, not tied up, are easily lost. So thy soule, if it hang loose, (as it were) be not by faith pinn'd upon Jesus Christ, as a *naile fastned in a sure place*: if it be not hid with Christ in God, or (like *David's* soule) bound up in the bundle of life with the Lord, it may as easily be lost as they, or easier.

Hos. 4. 6.

4 Light up in thy Soule or Understanding the candle of saving knowledge, and keepe it alwayes burning. Theeves (you know) desire no better advantage, than either a mist or darknesse to take a purse in: So, neither the Devill a fairer opportunity upon thy soule, then when it is mask'd with the night of ignorance and spirituall blindness: whence it is that saith the Lord by *Hosea*, *My people are destroyed for lacke of knowledge*. O then take heed of ignorance. If the Devill can but doe with thee, as a Raven with a Sheepe, but picke out of thy head once the eyes of the knowledge of God, and of his wayes, what advantage that Raven hath upon the blinded sheepe, the same, and farre much more hath the Devill upon thy ignorant soule.

5 Lastly, Be thus advertised. Let thy soule be never out of company with God and Christ. Retire in often upon the secret exercises, and soule-ravishing acts, of holy communion
and

and fellowship with his spirit. Give all diligence to keepe thy soule unspotted of the world, and pray that by the power of God through faith, it may be kept unto salvation. Thus for the second object of thy Watching that precious treasure, thy soule. Adde we,

Thirdly, another Object, about which this Watching had need be conversant, *The graces of Gods Spirit*, that whereof said Christ sometimes; *Blessed is hee that watcheth, and keepeth his garments, lest he walke naked, and they see his shame.* Particularsto this purpose you may take some these :

I Prize and value the graces of Gods spirit in thee at an high rate, even infinitely beyond the glory of the whole world. Let all that glorious (yet deceitfull) lustre in the Honours, Wealth, Gawdry, and what other vanities the men of this world so much dote upon, be in thy esteeme, in comparison of these unsearchable riches of Christ Jesus, but as dung and dogs-meat. How little heed, you know, will any man take of what he slightes, and meanly reckons of? So graces that are slighted and undervalued, how easily are they either lost or lessened? Account them then as the best treasure that that poore soule of thine can bee owner of, as that which cannot be gotten for Gold, and *the price whereof above Rubies.* The Israelites esteemed of one David, as worth ten thousand of themselves. Account thou so but of one grace, worth ten thousand of anywhat other thing soever in the world. Think and say of it, as Salomon of his good Huswife, *Many daughters have done vertuously, but thou excellest them all.* In a word, how good were it thou couldest thus reckon hereof? That wert thou stript naked of all possible contentments in the world besides, brought to a peece of bread, to cut up Mallows by the bushes and Juniper roots for thy meat, become a very spectacle of outward misery, couldest yet for all relish in the graces of Gods spirit such excellencie, such all-sufficiencie, such heavenly transcendent sweetnesse, as that this bodily extremity could clip away or abate nought from the sweet calme serenity of thy soule and conscience within, but couldest even care for nothing so long as thou hadst these, deeming thy selfe never

Matth. 8. 34.

miserable; but when deprived of these : O how watchfull would this make thee to preserve and keepe them, whereas a covetous worldly-dunghill heart, that with the Gaderenes, sents more worth in Swine than Christ, more excellencie in temporall, than in these spirituall riches, preferres his fading trash, before this durable substance, is as unmeet to watch these kinde of heavenly pearles, as a foole or childe to keepe gold or jewels, that for a toy, a bawble, will forgoe the same; because wanting wit to value them.

1 Thess. 5. 19.

2 *Quench not the spirit*, but improve and cherish holy thoughts and motions in thee. Come there any such ghests to seeke lodging in thee ? bid them the sweetest welcome, embrace, hugge them as so many tokens of thy Beloveds love, by his spirit sent thee downe from Heaven. Set thy Bellows at those little sparkes of holy fire from the Altar, blowing till they flame and set thy heart on fire. Or what ? Doe they come in but spare ? Goe then, stand at the Tent doore of thy heart, call, toll, in holy *subjects* for thy soule to worke on, and from thence to extract holy thoughts and motions. Constrain them (as the Disciples once our Saviour) to turne in and abide with thee. When once in, locke the doore upon them, that they get not forth againe. Let conference of the Word, Prayer, ejaculations, exercises of repentance and humiliation, be the entertainment that thou feasts them with. Grace is as a Lamp, the oyle are good thoughts and motions; surcease the supply of this oyle, and the Lampe goes out. Grace is as a Plant, good motions are as raine and moisture; with-hold this moisture, the Plant withers. Grace is as a crop of Corne, good thoughts and motions are the seed; neglect to cherish this seed, suffer the fowles of the aire (the cares and pleasures of this life) to snatch it away, the Harvest at length will be but thinne.

Luk. 24. 29.

Prov. 8. 34.

3 Give diligent intendance on the means of grace, wherby it is both begotten, bred up & ripened. Frequent the *doore-posts of the Lords house* : wait for his Word as for the latter raine. Let no hinderances stop from breaking through to draw water from those Wels of Bethlehem, those Wels of salvation.

tion. Ply often the Throne of Grace in all Son-like importunity, powring thy soule out as water before the Lord. Let the Altar of thy heart be alwayes fuming the sweet-smelling odours of Praises, Prayers and Thanksgivings. Make the Sabbath thy delight; and by an humble feasting at the Lords Table, be often cherishing the sweet refreshing sense of thy spirituall union with Christ thy head, and thy apprehended interest in the soule-enriching benefits of his death and sufferings. Let thy delight be in the society of the Saints on earth, & such as be excellent; society and holy conference with whom how will it put life & heat into thy heart, how enlarge affections, awaken graces, that otherwise would lie sleeping, slugging? Psal. 16. 3.

4. Let thy graces be in action alwayes. Suffer them not to stand idle unemployed. Vertue (you know) consists in action, and Habits will impaire through neglect of exercise; it is with grace as we say with legs, Use legs, and have legs; so, use grace and have grace. For to him that hath (*quo ad Vsum*, for Use namely) to him shall be farther given, whereas Talents lapt up in Napkins neither grow nor prosper. Luk. 19. 20.

5. Continue not in the allowed practice of any knowne sin, whether of lust, pride, covetousnesse, or any else. A knowne sinne in the heart or life, is like a Moth in a garment, or rust in iron, it eats out grace, and holds no more consistency therewith in one man, than *Dagon* with the *Arke* in one Temple. 1 Sam. 5. Arme thy selfe then with peremptory resolution against the whole latitude of sinne; let not an *Agag*, not the least *fatling* 1 Sam. 15. scape, but be wounding some, killing others, withstanding all. If *Ieroboams* Calves stick in *Iebu's* teeth, his zeale against *Baal* Priests shall misse of its Crowne, and if *Herods* Minion 2 King. 10. 31. abide in his bosome, for all his hearing and reverencing *Iohn Baptist*, he is but an hypocrite. If thou wouldst keepe in with Grace, or keep Grace in thee, yeeld it the whole soveraignty and Dominion in thee; let not a sinne, a lust, a passion rise up, and attempt to *raigne in thy mortall body*. Mark. 6. Rom. 6. 12.

6. Lastly, keepe a daily and frequent Audit with thy Conscience; call thy selfe to an often reckoning by the searching Acts of impartiall *selfe-inspection*; take thy selfe aside into thy

private Chamber; set up there a privy Sessions, to make strict inquiry into thy heart and wayes; cast up thy Count-bookes and see whether thou grow poorer or richer, goest forward or backward, what omissions of good, what commissions of evill stand there registred; what victory over such or such a lust obtained, what farewell to such or such an ill course given, what proficiency in such or such graces had. Frequent Examination as it helps much to obtaine learning, so as much to speed on improvement in grace and holinesse; whereas he that forbears to reckon with his conscience, how easily may he lie in the grosse neglects of many duties? and when (with *Laodicea*) he thinkes and saies hee is rich and wanteth nothing, hee is indeed *wretched, miserable, poore and blinde and naked*. You have the 3. object, about which this watch had need be had and spent, the graces of Gods Spirit.

Rev. 3. 17.

The fourth and last followeth, *Christ's coming*, namely, both by death and judgement. And here bee thus advertised briefly.

4.

1. Expect not when Death will knock at thy doore. Death's rude, and knowes no manners, in it often rushes and never raps at the doore of thy mortality by any strokes of sicknesse.

Eph. 6. 14, 15,
16, 17.

2. Be alwaies ready furnisht aforehand with that spirituall armour that S. Paul supplies thee with, (*Eph. 6.*) the *Sword of the Spirit*, Gods Word, the *Shield of Faith*, the *Breastplate of imputed and inherent righteousness*. A man well armed aforehand with these weapons, needs not feare to speake with this enemy in the gate.

1 Cor. 7. 31.

3. Divorce thy affections from all inordinate love of this world: Leave this before it leave thee; *Use it as if thou used it not*, even with a holy carelesnesse. Oh how hard it is with that alacrity and speed wherewith *Abraham* once met the Angels, to step out of doores to meet death or judgement, when the clog of the world so hangs on mens feet, and encombers their affections!

Gen. 18. 2.

1 Cor. 15. 56.

4. Mortifie especially thy beloved sinnes; unlesse these die before thou die, unlesse these be gone before Christ come, it cannot goe well with thee: *The sting (you know) of death is sinne:*

sinne: pluck out this sting, and there's no danger, no, though thou take the Serpent into thy bosome. Sinne unrepeated armes death with power, and makes the Trumpet of judgement sound nought but terrour. Make sure thy repentance then, give not over till thou canst truly say, that there's not a sinne in thee, but thou art as earnest that God should strengthen thee to leave it, as shew thee mercy to forgive it.

5. Get thy Evidences for heaven to be drawne up and sealed betime; slack no opportunity till it be done; goe not abroad, set about no work without having the same about thee locked safe up in the Box of thy Conscience. O what a sweet advantage is that man priviledged with, that hath the sound assurance of his Election and calling sealed in his heart by the Spirit of Promise! when as hereby an entrance (saith Peter) is ministred *2 Pet. I. 11.* unto him abundantly into the everlasting kingdome of our Lord and Saviour Jesus Christ.

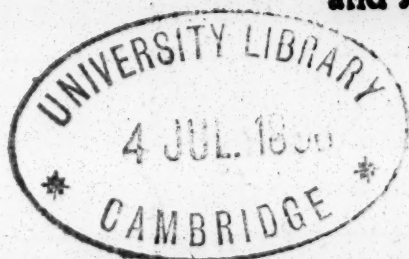
6. Lastly, bethinking on death and judgement while thou art yet well: *Agree with this thine Adversary while thou art yet in the way;* make al odd reckonings even between God & thee before that account-day come; thinke on thy end before sickness. How unseasonable a time is sickness to provide for death, especially where no good provision was made before? when as Satans assaults are then strongest, our resistance weakest, and scarce one part either of soule or body able to discharge their duties, and when perhaps it may be just with God not to look after us in sickness, that would not seek after him in health.

You have had directions for your holy *Watching*: what should I now but shut up all in the words of *Exhortation*? You have seene your duty, why should not the naming of it onely bee enough to put you upon the practise? But let mee blow up the fire a little of your Affections this way. Tell me, doe you ever hope the Conquest of all the enemies of your souls? *Vigilandum est ei qui cupit vincere;* sure you must watch then if you looke to vanquish: Would you talke with death when it approacheth, as with a friend? would you with *Iob*, rejoyce exceedingly and bee glad when you can finde the grave? sure *Iob 3. 22.* then

Job 14.14.

then *all the dayes of your appointed time must you waite till your change come*: Can you guesse how soon, how suddenly may Christ the Judge be here? may not the heavens be on fire, the graves opened, Christs Throne erected, and your selves summoned before you are ware? and will yee not *Watch* then? Beloved, what thinke ye? Is any your holy labours this way lost? your Hearing, your prayers, your repentance from sin, your mortifying your lusts, your exercises of faith, your plenty of good workes and fruits of righteousness? O you cannot imagine what your happinesse will be if thus you prevent and provide aforehand for his comming. Come, O come then, be entreated to bee good unto your owne selves: Bee sober and *Watch*, Not overcharged with surfeiting and drunkennesse and the cares of this life, that that day come upon you unawares. Pray and *Watch*, least ye fall into temptation, and death and judgment fall upon you as a snare. A servant will keep watching if he knowes his Masters eye upon him; Beloved, Gods all-seeing eye is ever upon us, and how dare wee but *watch*? A man will keep waking if he have company to watch with; Beloved, we have thousands of Gods Saints and children that doe beare us company, and how should we but watch then? It will be too late to repent your neglect hereafter, when the Bridegroom is got in and your soules shut out, in vaine then to rubb up your eyes, and to resolve on *watching*; *Quod facis fac cito*, What you meane to doe this way, doe quickly; Let it be your instant taske, consult not with flesh and blood in it, preferre not your bodily ease before the everlasting welfare of your soules: Death or Christ, or both will bee here with a turne. What ere it cost you therefore, *Watch*; yea,

and *what I say unto you, I say unto all,*
Watch.



FINIS.

